

in very emphatic but general terms, the public exhibitions in Gaul and Africa in the second half of the fifth century. There was, he says, scarcely a crime or outrage which was not represented on the stage, and the spectators enjoyed seeing a man killed or cruelly lacerated. All the earth was ransacked for beasts. All the senses were outraged by indecencies. Nevertheless, on any day on which performances occurred the churches were empty. The Christians, as we see, lived in the mores of their age, and all these things had centuries of tradition behind them. Salvianus and other ecclesiastics were not heeded because they derived their standards from Christian dogmas, and those standards were far removed from the current mores. The church was forced to compromise. It allowed feasts, fairs, and games near the churches. It converted heathen festivals, with processions, lights, and garlands, into Christian festivals and usages. It borrowed the attractions of the worship of Isis, Mithra, and Cybele, and adopted all the means of suggestion employed in their rites. The great ecclesiastics were divided as to this policy. Augustine put an end, so far as his jurisdiction went, to the feasts in the churches in honor of martyrs, with singing, dancing, and drinking, although they were very popular.¹ He complained earnestly of the indecency of the exhibitions of his time.² " Especially at the festivals in honor of the heathen gods, and in civil celebrations, the ancient religious practices were renewed, not infrequently degenerating into shameless immorality, yet protecting civil usages. The patriot, the philosopher, the skeptic, and the pious man had to

make a capitulation with those ancient religious practices, for they were not, in truth, emancipated from them at heart, and they did not know of anything better to replace what those practices did for society." ³ So the philosopher, patriot, skeptic, and pious man always have to compromise with the ancient and existing mores. Salvianus⁴ says that poverty caused the great exhibitions to cease. It was advancing poverty and misery which put an end to all the old forms of amusement. It was not the church or

¹ McCabe, *St. Aztg.*, 238.
116.

³ Harnack, *Dogmengesch.*, I,

• ² *De Civil. Dei*, II, 27. ⁴ *De Gubernat. Dei*, VI, 42.